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The Non-Subscribing Presbyterian

No. 297. JUNE, 1931.

FAITH, HOPE, LOVE.

"The greatest of these is Love."—I Cor., xiii, 13.

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NOTES AND NEWS.

The Moderator-Elect is the Rev. G. J. Slipper of Newry. The honour is well-deserved. Long years of faithful and highly efficient service to the Church as a whole, as well as in the congregation of which Mr. Slipper has had charge have merited this distinction. Mrs. Slipper is a most suitable colleague in the work with her husband. In early years she was private secretary to the Rev. Robert Spears, whose name in our Irish congregation was a household word, and she assisted him in the editing of the "Christian Life." The compliment extends also to the Newry and Warrenpoint congregations. In Newry Mr. Slipper has a great influence, and the appointment will afford his many friends very great pleasure.

* * *

The General Purposes Committee of the N.S.P. Church decided that the Moderator should attend the Assembly in London of Unitarian and Free Churches, as representing the N.S.P. Church and kindred institutions. The Assembly was described as the best one yet held. The tone of the meetings was certainly high, and the cordiality and good feeling which prevailed was most enjoyable. In days gone by there have been meetings to which such a description would scarcely be true. Let us hope that such are now entirely of the past. The impression one had was that those present were really a very fine body of people, and that the clergy were such that any denomination would have been proud of them. We must remember that ladies are now included as well as gentlemen. "Faith, Hope, Love," was the motto of the B. & F. U.A., and to-day it is more appropriate than ever.

"The Inquirer and Christian Life" has published detailed reports of the proceednigs, so that all that need be attempted here is just in the way of impressions and brief summaries. The Moderator. in conveying "Hearty Good Wishes from Ireland," referred to the N.S. Presbyterian Church as being an integral section of the General Assembly of Unitarian and Free Christian Churches, that is to say, it still remains in itself an organised Church, with its own Church courts, its Code of Discipline, its own line of tradition. The term "integral" describes that position.

* * *

The blending of the offices of Moderator and President of the Association of N.S.P. Churches, etc., solves a problem which has been the basis of discussion for some time. The work of the Association, under whatever name, remains the same and has to be done, and if it is really inconvenient to attend the Annual Meeting in April, the date of which was fixed for the convenience of the Orphan Fund, it would now be a simple matter to resume the previous custom of combining it it with the Synod meetings in June. Except that for an hour or two the proceedings bear the name of the Association. and the minutes are taken down by the Clerk of the Association, the difference between the two would scarcely be recognisable.

* * *

There are some very valuable items of information in the "Historical Manual" by the late Rev. Principal Alex. Gordon, as for instance the reference as to the origin of what is now "The Students' and Ministers' Fund," which previously was the "Professorial Fund," which was obtained originally from the Regium Donum (page 24).

An interdenominational Communion Service took place at Elmwood Presbyterian Church to mark the close of a course of Sunday-evening addresses by representatives of several denominations. In response to an invitation the Ministers and Office Bearers of the First Presbyterian Church and All Souls' attended and were cordially received.

* * *

The Sunday School Conference is perhaps the most popular of our big meetings, and this year it is to take place at Templepatrick on Saturday, June 6th, commencing at 3 p.m., the Moderator presiding. The Rev. G. Price Jones of Crumlin will give an address on "The Great Chance." In our last issue there was a very interesting historial article relating to Templepatrick. The place is very beautiful, and if the weather is fine, it should be a very happy day, and it is to be hoped that the crowd will be bigger than ever. A collection will be taken up on behalf of the expenses.

THE PROGRAMME OF SYNOD.

Tuesday, 16th May, 1931.

Annual Meeting of the Remonstrant Synod of Ulster at 4-30 p.m.

Tea will be provided in the Central Hall for Ministers and Representatives staying for the Divine Service, which will be held in the First Presbyterian Church, at 8 p.m. The Rev. John Barron, outgoing Moderator, will preach the sermon. Collection on behalf of the Incidental Expenses Fund.

Wednesday 17th May, 1931.

A Communion Service will be held at 10-30 a.m., in the First Presbyterian Church, which the outgoing Moderator will administer.

The **Annual Meeting of the General Synod** will follow at 11-15 a.m., at which the various reports will be presented.

At 6 p.m. High Tea will be provided in the Central Hall, to which all members are invited. The charge for same will be 1/-, and music and brief addresses will be given.

The Annual Lecture will be delivered in the First Presbyterian Church, at 8 p.m., when the Rev. W. Tudor Jones, Ph.D., of Bristol will speak upon "The Influence of Luther upon Modern Times." Collection will be taken up on behalf of the Incidental Expenses Fund. All heartily invited.

THE LONDON ASSEMBLY.

A crowded programme was provided for the week of the General Assembly of Unitarian and Free Christian Churches. This Assembly however is not a representative Governing Body such as is the General Assembly which meets in Belfast, though the work which it accomplishes is of an exceedingly valuable nature to the congregations. The organisation of the meetings was admirable, the programme was carried out punctually to time, and the Rev. Mortimer Rowe, the Secretary, and those who assisted him had worked out the arrangements admirably. A great deal had to be fitted in between times and from Monday to Friday there were no gaps in the time tables, sometimes meetings being held simultaneously.

Mrs. Sydney Martineau during her two years of office has proven herself a most admirable President, and her address was very beautiful and inspiring.

Essex Church, Notting Hill Gate, was crowded to hear the sermon by the Rev. Principal McLachlan, M.A., D.D. The devotional service was in keeping with the building, the interior of which is very richly decorated. Figures of angels form a prominent part of the scheme, indicative of the united worship of angels and of men.

The Essex Hall Lecture. "Man and the Machine," by Sir E. John Russell, D.Sc., F.R.S., was an exceedingly important utterance, not only for the audience to which it was addressed, but to the far wider public, whom it would reach. Sir John is the Director of Rothamstead Experimental Station, the work of which in the researches of plant life and fertilizers, has enormously improved agriculture throughout the world.

A 100 years ago there was the terrible potato blight in Ireland, bringing starvation and untold misery to thousands of men, women and children. Even so late as 1880 man had to stand idly by and see the affected crops perish. When the cause of the disease was discovered, the remedy quickly followed. Artificially produced plants are being much used now. The Canadian prairies now form one of the world's chief supplies of wheat, whereas at one time our wheats would not thrive there. In Australia there was a similar problem, the need there being for drought-resisting plants, not cold resistant. Sir Wm. Crookes in 1898 declared that unless totally new methods were devised in 1931 the prices of wheat and other staple foods would be

rising uncomfortably high Had it not been for the help science and practice have given in this year of 1931 we should now be facing the horrors of world starvation.

This shows what the work in which Sir John Russell is engaged means to the world. Passing on from that, the lecturer dealt with means of production of other foods; means of transport completely re-organised, refrigeration and distribution. Modern methods of wheat growing however require only about one-half to one-third the labour needed sixty years ago. The rapid growth of machinery in the last ten years increased by 45 per cent. has caused in America the number of workers needed, to fall by 10 per cent.

Five years ago a workman could produce ten motor tyres a day; now he can produce 100. In the U.S.A. one man produces so much "goods" that the full time of two men is needed to sell them.

The Machine profoundly affects the individual. It call for specialists, and the specialist must begin early; even at school he must drop all irrelevant subjects. He goes through a specialised training at a College or University, to the exclusion very largely of general culture and interest. The Machine, like science, knows nothing of race, creed, or nation. International Conferences are necessary for experts to keep abreast of this subject. The International Society of Soil Science over which Sir John presides met last year in Russia, number 300 or more specialists, representing thirty different nations and speaking over twenty different languages. This is essentially a post-war development. The cultural effects of the Machine on a wider public cannot yet be clearly seen. It tends to foster passive rather than active pursuits. Conversation, letter-writing, the practice of music in the home are all giving way before the "pictures," the gramophone and the "wireless." In America the magazine is displacing the book, and the headline the article. At the same time the gramophone and especially the wireless have brought into thousands of homes better discourses and better music than they ever had before.

Society is rapidly being divided into two groups: one of which by virtue of superior intelligence and mental agility commands the Machine and gains by its activities: the other is not wanted for the machine, is displaced and unemployed. The change is permanent and inexorable. Three methods of alleviation have been tried; subsistence grants; finding and making of work for the people displaced, meanwhile fostering hopes of some world revival that would replace them in their old occupations; and emigration. Sir John in the past five years has visited Canada, Australia, New Zealand, to discuss migration with leaders of thought and action. Their attitude has always been one of welcome for people willing to work hard and adapt themselves, but of strong dislike of receiving what they call our "dole-fed unemployed."

Modern Democracy shows a natural reluctance to pay for the services it demands, and it puts the cost on to those who by good fortune, intelligence and mental ability control the machine, narrowing down the number of contributors but steepening the contributions. So long as they continue to pay all goes well, but once they decide not to pay, the scheme of social services collapses; already they are murmuring and ceasing to Interest themselves in Democracy and its doings. The more the Machine is speeded the greater the destruction of the natural beauty of our country despite the valiant efforts of the Council of Preservation. We want to use the Machine for the common good. The greatest boon to this generation would be a leader—a Martin Luther or a John Wesley—who could not only see the way himself but make others see it and follow. If we cannot ourselves find the way, we can at least prepare the ground for one who will.

THE CONVERSAZIONE.

The Conversazione on Thursday evening was held in King Edward VII. Rooms, Hotel, Victoria. The President—Mrs. Sydney Martineau received the guests, and it was a very brilliant and happy gatheting.

THE COMMUNION SERVICE.

The Communion Service was held at University Hall, Gordon Square. The service was simple and impressive, and the surroundings were most appropriate. Portraits and busts of those whose work long ago had made possible the occasion, made more real the thoughts of the one living communion, between the seen and the unseen. The Rev. Henry Gow, D.D., in a very human address, which had in it no trace of a controversial element, quietly drew all present, into a feeling of friendliness and common purpose. "It was not mere memory," Dr. Gow said, "but also joy and comradeship in the ideal for which we laboured. We remembered those we had lost not with bitterness but as they truly were; and this made it possible

for us also to think more truly of each other. It was not only memory that Jesus asked for when He was near to a death which might so easily engender a sense of failure; but He asked for communion, the realisation of what He had been and done, and the communion of the disciples in His work."

LIBERAL RELIGION IN OTHER LANDS.

This was the last of the Assembly meetings and many considered it the best, though they were all of a high standard. The Rev. H. J. Rossington made a very excellent speech on "Lines of Communication." He illustrated his meaning by reference to what was being done by teachers in Birmingham who invited students from all over the world to meet, and in one instance on a table was a map of the world, and a student placed a flag on the spot he came from. These students go back home, not only with the knowledge of electrical engineering and other trades and professions, but also with the remembrance of the kindness and hospitality extended to them during their stay. Mr. Rossington is a keen geographer, and gave hints of how practical use could be made of the subject in Sunday-schools in the teaching of the liberal faith, joining together the like-minded in all lands.

Sir Albion Banerji, whose father was a great pioneer of the Brahmo Somej, was born at Bristol, where Ram Mohun Roy and others from India were so well received. He described very graphically his father's work as a religious reformer, and promoter of education, and of the suffering which he had to endure from Hindu orthodoxy, in his efforts to break down the caste-system. His address did a very great deal to give insight into the life of India as it is to-day.

Pastor A. Wantier d' Aygalliers said that one must be a Frenchman to know the soul of France well. There were few nations so deeply mystical as France. Bergson's philosophy a ove all, had induced anew the conviction that the basis of the universe was not matter but spirit.

The Rev. G. Coverdale Sharpe gave the final address on "The Spiritual Necessity for Religious Freedom," which was followed by Mrs. Sydney Martineau's farewell as President of the Assembly.

THE PRESBYTERIAN HISTORICAL SOCIETY AND THE LATE PRINCIPAL ALEX. GORDON, M.A.

Though aware of the very high esteem in which our late revered friend and leader was held, outside of our own denomination, it is rather a discovery to find how deep and sincere and wide-spread was that appreciation. The Very Rev. Principal Paul, D.D., has expressed himself astonished at the reputation as a scholar and religious leader which Alex. Gordon had in Eastern Europe, and of which remarkable evidence has been forthcoming. The following testimonial deserves to be carefully read by our ministers and laity.

"The members of the Presbyterian Historical Society, in Annual meeting assembled, record their deep sense of the loss they have sustained through the passing hence of the Rev. Principal Alexander Gordon, M.A., who was deeply interested in the work of the Society, regularly assisting at its quarterly meetings, often occupying the chair which he filled with simple dignity and grace, offering the opening prayer in devout and humble spirit which will long be remembered by all who were present on these occasions.

In his early days he was well-known as Colleague of the late Rev. John Scott Porter of the First Presbyterian Church, Belfast. His gifts as a teacher and expositor were of high order. After becoming Principal of the Unitarian College, Manchester, he was soon regarded as a distinguished preceptor, whose one aim was to call forth all that was best in his students in the earnest pursuit of Truth, and in its exemplification by life and speech.

He was untiring in study and research, finding time for contributing many valuable articles to the Encyclopaedia Britannica, to the Dictionary of National Biography to which he contributed 759 biographies, and to other works of reference, and for producing biographial and historical sketches more closely related to contemporaneous events at home.

He called forth the admiration of his hearers by his delivery without a note of addresses on important subjects expressed with the utmost accuracy and in the most attractive literary form. One such address he gave in his ninetieth year during the celebration of the Centennial of the birth of the Remonstrant Synod, and another before the General Assembly in seconding the Annual Report of the Presbyterian Historical Society.

He was a man of amiable spirit, of good will, a devout follower of the Lord Jesus Christ, and to us his presence was a benediction. We are not surprised to learn that when Principal in Manchester his custom was to spend the week-end, before the observance of the Lord's Supper, at Dunmurry to

gratify his desire to enjoy the Solemn Service as conducted by our fellow-minister, Rev. J. A. Kelly, and that by Monday morning he was ready to resume his Academic duties.

He was one of those who adorned the grand old name of gentleman. He bore his weight of years, as he bore his weight of learning, lightly like a flower. His thankful spirit often expressed itself in his response to enquiries after his health — better than I deserve.

We desire to express our sincere sympathy with his sons and with his intimate friend, Rev. J. A. Kelly."

Rev. JOHN SCOTT PORTER.

On Tuesday afternoon, May 12th, a very good likeness of the Rev. John Scott Porter was taken by the Rev. R. Nichol Cross, M.A., and the Rev. J. A. Kelly to the Church House and deposited for the adornment of the walls of the Presbyterian Historical Society's Chamber, where it was thankfully and gracefully received.

INTER-CHURCH COMMUNION.

Remarkable Event in Belfast.

On a recent Sunday evening at Elmwood Presbyterian Church, Belfast, there was held an open Communion Service, at which ministers and members of different denominations gathered round the common table of the Master. It was the crowning service of a series held during the winter in the Church when representative members of various Communions had an opportunity of setting forth the special witness of their household of faith in the general mission of Christianity to the world. For reasons which are quite intelligible to us the Minister of Elmwood Presbyterian Church could not see his way to invite any Non-subscribing Minister to take part in that scheme. The Presbyterian community is not yet ready to open its pulpits to our message.

But at the open Communion Service several members of the First Church were present and three ministers of the Non-subscribing Presbyterian Church. The latter were welcomed in the spirit of Christian courtesy and brotherhood. They went not because they saw eye to eye with all the other participants in matters of theology. On such points there is not unanimity within any one denomination where any measure of freedom of thought is allowed and exercised. They were drawn by something deeper and more vital, viz., a sense of united reverence for, and devotion to, Jesus Christ, a shared gratitude to God for His sacrifical life and death and His divine teaching, and a desire to fulfil His behest "that they all may be one."

We cannot forget that at that first Communion where Christ was in the midst and broke the bread, the diciples around Him had not by any means one clearly and formulated conception of His personality or mission. In the New Testament itself there are various views of the significance of his life and death. It was all rather uncertain, confused and fluid. Among the company were Peter the denier, Thomas the doubter, even Judas the betrayer. But they were one at the Supper in their albeit faltering, human reverence and love and discipleship, and the Master drove none away. He wanted them all and their fellowship, however imperfect may have been their apprehension of His truth and gospel at the time. Those conspicuous by their absence were the Priests and Pharisees and Elders of the official orthodox church of that day.

So we believe the open Communion Service at Elmwood was a grand and truly Christian idea, in the very spirit of the Master Himself and the minister who originated it was making history in Belfast.

To make history however by breaking down walls of partition in the Church is always to make trouble too, as that first and greatest of latitudinarians, St. Paul, found to his cost. And we are sorry that the Rev. S. Hanna, B.A., M.B., at a meeting of the Bible Standard League, held on May 12th, at Belfast, publicly expressed his hostility to the service, where, so he is reported in the Press to have declared, professed friends and avowed enemies of Christ fraternise together.

We suspect that in the latter description he alluded to the Non-subscribers present. And his further references go to show that the Fundamentalists are incapable of understanding those who differ from them in theology or appreciating their position, Dr. Hanna seems to forget that the Non-subscribing Church began as a Bible Standard Church as against the standards defined and set up by Divines in the 17th century, whom we see no grounds to regard as infallible in their interpretation of Christ and His teaching or His spirit. Very much otherwise. But the incident shows there is still need of the Christian forces that work for unity and charity to replace bigotry, dogmatism and

narrowness in the Church, in the North of Ireland. Do these Fundamentalist brethren know that Luther and Calvin, as well as other Reformation leaders, must be classed not among the so-called Fundamentalists but among the Higher Critics and Modernists? They exercised their own conscience and freedom of judgment in dealing with the Bible and its books, and did not believe them all—not even the New Testament books—to be equally infallible or inspired. They were Bible critics, selecting and rejecting under the guidance of the Holy Spirit within and the Biblical Scholarship of the time, which they shared.

Let the Non-subscribing Church be loyal to its freedom and to the spirit of fraternity and comprehension in which it was cradled and nursed by its leaders. It will no doubt carry us further than they could see a hundred years ago. Our duty is not to abide by all their conclusions, but to apply their vital principles. And the day will come when the witness of our Church will be recognised and acclaimed as having preserved one of the essential elements of Protestant Christianity.

R. NICOL CROSS.

Rev. T. W. CHIGNELL.

The Rev. J. Shaw Brown at the Annual meeting of the Ulster Unitarian Christian Association on April 13th, in quoting appreciations of Unitarianism and Unitarian Ministers, mentioned the name of the Rev. T. W. Chignell. Mr. Chignell was for nearly half-a-century minister of George's Meeting, Exeter. He was a great scholar, and by many was reckoned one of the finest preachers in the denomination. The Rev. Dr. Stopford Brooke was very much impressed with him, and referred to him as a remarkable man—classing him as a "Neo Platonist." A Manchester college student said that Mr. Chignell was the greatest man that he had ever met. Yet, outside Exeter, Mr. Chignell was scarcely known. It was only after great difficulty, Mr. Chignell could be persuaded to speak, even in Devonshire pulpits, outside Exeter. The writer frequently preached for him. Mr. Chignell avoided denominationalism. He was satisfied with the open-trust of his Meeting House, and when I preached for him he asked me to avoid any "ism" and "give the plain undiluted truth." His own sermons were in the most exquisite diction, they were prose poems and always extempore. His evening congregations were large, and composed of intelligent and cultured people. Members of all denominations, including Roman Catholics, came to hear him; and commercial travellers planned to have the week-end in Exeter, that they might hear him. He was an authority on Spinoza, "the father of modern philosophy," and as one passed through the crowd leaving George's Meeting, every group might be speaking of Spinoza, if that had been the subject. He maintained that there was only one religion in the world and could only be one, as there was only one sun shining through the coloured glass of the Cathedral window, and he had the greatest delicacy and consideration for the religious opinions of others.

The old "Assembly of West of England Presbyterian Divines," held its meetings at Exeter, and in accordance with the trust, a dinner was provided and it was there that Mr. Chignell would "bring out" the latest and richest thought of the day. He referred once to Martineau as being able to make the very paper on which he wrote "tingle." After the proceedings Mr. Chignell and the ministers would cross the Close to the Cathedral service. He was too highly strung, too sensitive to be a controversialist, he always saw too much the other side of the question. He said he wouldn't earn his salt as a controversialist.

Sir John Bowring once took Mr. Chignell to the Metaphysical Society. Mr. Chignell mentioned, in telling this, some of the distinguished men that were there. Sir John Bowring remarked "I don't know what sort of a night we are going to have! Here is Manning (Cardinal) who is nothing but soul, and Huxley, in whom you wouldn't find a soul, if you pounded him in a mortar." J.B.

REV. JAMES M'NEIL.

The Rev. James M'Neil, Minister of the Rawtenstall Unitarian Church, was born in Greenock, Scotland. Following five years service with the British Linen Bank in that town, he commenced his studies at Glasgow University where Edward Caird, Lord Kelvin, A. G. Bradley and Sir Gilbert Murray were among his professors He also studied at the Baptist Union of Scotland Theological Hall and at Rawdon College, near Leeds.

At the conclusion of his collegiate course, Mr. M'Neil accepted a Tutorship in a College in Scotland, and later settled as minister of the Baptist Church at Denholme, near Bradford. From Denholme he removed to

Fownhope, Hereford. Feeling that the Baptist community did not permit the freedom of utterance he desired, Mr. M'Neil resigned his charge in 1909, and engaged in preaching and pastrol work until 1922, when he was accepted as a Unitarian minister by the London Advisory Committee. He then supplied the pulpits of various Churches, and conducted missions at Yeovil and Gateshead; and in 1924, received invitations to Yeovil and Stannington, the latter of which was accepted.

Then in December, 1927, he accepted the pastorate at Rawtenstall, and began his ministry on the 1st April, 1928. Mr. M'Neil is a Vice-President of the Rawtenstall branch of the League of Nations Union, and of the local Band of Hope Union. He is a life-long total abstainer and a non-smoker.

In February of this year, the Presbyterian Church of Ireland (Non-Subscribing), Downpatrick, gave Mr. M'Neil a unanimous invitation to their pulpit, which, after due consideration, he accepted, and hopes to begin his new ministry on Sunday, 5th July. During the ministry at Rawtenstall, the attendance at the services were much improved and a good spirit was manifested in the church and school. It was with sincere regret and appreciation of his work amongst them, that the Church Committee accepted his resignation. In October of last year, Mr. M'Neil, at the request of the Vicar, addressed the Brotherhood Meeting in the Parish Church. He was also on the best of terms with the Weslyans and Baptists and worked in harmony with them.

THE LEAGUE OF YOUTH.

An Outing has been arranged for members and friends, to Cave Hill, Belfast, on the afternoon of Saturday, 30th May. Members are requested to meet at the Central Hall, Rosemary Street, at 2-30 p.m., and may bring there own refreshments, if desired.

GREEK AND ANGLICAN.

Jerusalem, Thursday, April 16th.

Wearing purple vestments, mitre, and gold cross encrusted with jewels, Dr. Lang, Archbishop of Canterbury, walked through the streets of the Holy City this morning, on his visit to the Church of the Holy Sepulchre. Awaiting the Primate were the delegates of the Greek Orthodox, Coptic, Armenian, and other Eastern Churches, and each Prelate greeted Dr. Lang according to the ritual and customs of the different sects. Dr. Lang, in an address, stressed the fact that excellent relationship had existed for centuries between the Anglican and Greek Churches. "This visit to the Holy Land has a special significance after the Lambeth Conference. It is my aim that unity should remain, and for that reason I discussed the possibility of arranging a joint conference, for the purpose of removing differences between the Anglican and Orthodox Churches."—"*Daily Express.*"

"Orthodox" as used here means the Greek Church. Modernists in the Church of England, have long turned towards the Greek Church, as having a more liberalising influence than the Church of Rome, which has long over-shadowed the orthodoxy of the West. The Incarnation and not the Vicarious Atonement; the Church, an essentially spiritual body "potentially co-extensive with the whole race of man because Christ is at once head of the Church and Head of all humanity," and a much more liberal idea of the Trinity, the three Hypostases, once explained in these columns by a quotation from an able theologian, these are the central ideas of Greek Church. The Church of England occasionally allows the Greek Church to have use of parish churches. This union, if it can be effected, will no doubt, make for a powerful Liberal Church in Europe. The fragments of a forgotten faith, being continually unearthed, reveal the magnificant scope of the conceptions which had a place in Christian thoughts in the early days of the church.

The Non-Subscribing Presbyterian Church, as such is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an official document. Writers of published articles are alone responsible for opinions therein expressed. The Editor while desirous of allowing opportunity for full and varied contributions must point out that space is very limited. Though the 20th of the month is fixed as the limit for receiving "copy" most of the type is set up by that date, and notices and articles coming in, close upon that date, might possibly have to be held over.

OBITUARIES.

Since the last issue, the Church at Clough, has suffered the loss of three old members. Miss Mary Logan was in her usual place in the visible church on one Sunday and on the following Sunday had entered the invisible church. Mr. Stafford Campbell, Annadorn, has set onward on the 6th of May, after a trying illness, leaving a widow, a son and two daughters to lament his departure. On Saturday, 9th May, Mrs. Hugh Robinson, Tobbercorn, entered into "the rest that remaineth." She had lived an active busy life for many years, but in her last illness she felt her work on earth was done, and waited patiently for the call to "come up higher." We would record our sympathy with the Church in its great loss and with the sorrowing relatives in their sad bereavement.

MARRIAGES.

CAVAN-RITCHIE—April 2nd, at First Presbyterian Church, Belfast, by the Rev. R. Nicol Cross M.A., John, son of Mr. and Mrs. R. Cavan, 3 Cliftonville Avenue, to Mabel, daughter of the late Mr. and Mrs. S. Ritchie, Templepatrick.

M'CRUM-PIRIE—At Panmore Street Congregational Church, Dundee, on 4th April, by Rev. H. A. Inglis, M.A., William Scott, younger son of Mr. and Mrs. Robert M'Crum, Belfast, to Ruth Liddiard, younger daughter of the late Dr. George Pirie and of Mrs. Pirie, Dundee.

"American Unitarian Association heartily reciprocates fraternal greetings of Non-Subscribing Presbyterian Church of Ireland and expresses deepest appreciation for splendid service rendered here by Mr. Agnew, who has been our most welcome guest." LOUIS C. CORNISH.

REPORTS.

Moneyrea.—The Dramatic Society presented two comedies—"The Romantic Lover" and "Cough Water," at the Lyttle Memorial School, on Friday and Saturday nights, April 10th and 11th. Both comedies well received and enjoyed by large audiences. The actors played their parts excellently and they deserved the high praises given them. The members who took part in "The Romantic Lover" were:—Mr. Frank Maxwell as Paul Mullane, a farmer; Miss M. Hogg as Molly Mullane, his sister; Mr. Thomas M'Auley as Will Ryan, a farmer; Miss M. Strain as Liz. Ryan, his wife; Miss B. Kennedy as Katie Grady a neighbour. The following took part in "Cough Water":—Miss B. Kennedy as Strolling Moll, Mr. Albert Fisher as Dr. Cronin, Mr. James Maxwell as Mike Doran, the doctor's handy-man; Mr. Sam Maxwell as Mr. Carey P.L.G., a rich farmer; Miss M. MacFarlane as Lily Carey, his niece; Mr. William Fisher as Peter Gallagher, Mr. Edward Fisher as Tom Connors, a labourer; Miss M. Hogg as Nora, his wife; Mr. Thomas M'Auley as John Kelleher. The platform and scenery arrangements were in the capable hands of Messrs Harry and John M'Clure. The proceeds were in aid of the Renovation Fund.

Glenarm.—The Annual Meeting of the congregation was held on Sunday, 3rd May, The Secretary's report and statement of accounts were read, and passed. The accounts shewed a small balance in the Treasurer's hands. The Committee was re-elected, with the addition of three lady members, Miss Lizzie Galbraith, Miss Eliza J. M'Mullan and Mrs. Wm. B. Pullin. Mr. Wm. Robinson was appointed Hon. Secretary in the room of his father, the late Mr. John Robinson. It was decided to hold a Sale of Work in Glenarm on Friday, 17th July, 1931, to raise money to carry out necessary repairs to the manse. A cordial vote of thanks was passed to the Organist and choir for their services during the past year.

Mountpottinger.—Our Minister will have cause to recollect very vividly the General Assembly Meetings of 1931. After leaving London he broke the journey at Manchester to spend a day with relatives, but was taken ill and found himself unable to cross the Channel according to arrangements. The doctor was called in pronounced it an attack of Ptomaine Poisoning, but fortunately mild in character. The necessity for remaining in the Manchester area brought contract with the earth tremors of Sunday morning, May 3rd, although these were not so pronounced in Swinton as elsewhere. The Church Committee are under a debt of gratitude to Rev. A. O. Ashworth for the manner in which he came to the rescue at extremely short notice. Through one of these errors which are inseparably connected with the human race, it was noticed that the report appearing in last month's issue had an important omission. The name of Miss Evelyn Beattie who took a leading part

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BELFAST CHAPTER

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

——:●:——

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

——:●:——

The Committee invite those who are not already members, to join. The minimum subscription is 2/6, and further particulars may be obtained from—

MR. J. H. GILLILAND,

35 Rosemary St., Belfast, Hon. Sec.

MR. J. EDMONDSON, Jr., Asst. Hon, Sec

19 Linen Street, Belfast

in the sketch, "Fun at a Registry Office," given by the choir members, was accidently omitted. Lest it should be thought that this was because Miss Beattie did not do justice to her part, it should be stated that on the contrary she gave a most excellent rendering.

Comber.—The Young People's Society ended a very successful season with a Social Gathering on April 22nd. There was a crowded attendance of young folk. Tea was served and songs and recitations were contributed by Miss Eileen Irvine, Miss Patterson and Mr. Tom. Taggart, all of Belfast. Miss Russell also contributed recitations. Rev. J. G. Davies conveyed the hearty thanks of those present to the artistes, who had provided such an excellent programme, and for the splendid support the Society had received throughout the Season. On Easter Sunday evening a special Musical Service was held in the Church. The Rev. J. J. Magill occupied the pulpit and delivered an able an seasonable address. The Choir, under the conductorship of Mr. W. Mann, rendered special items, which included the anthems, "Comes, at times, a Stillness" and "Peace, Perfect Peace." Mr. J. K. Murphy sang "I Know That My Redeemer Li eth" and the Rev. J. G. Davies contributed "The Blind Ploughman." The quartette "Lord of the Solemn Night," the verses of which were composed by Mr. Davies, was sung by Mrs. J. K. Murphy, Mrs. H. M'Cormick, Rev. J. G. Davies and Mr. H. M'Cormick. The duet "When I Survey The Wondrous Cross" was rendered by Mrs. J. K. Murphy and Rev. J. G. Davies. Miss Murphy presided at the organ. Under the auspices of the Comber Branch of the Women's League, a highly successful "Guest Tea" was held in the Thomas Andrews, Junior, Memorial Hall. This large and beautiful hall was filled with the members of the congregation and friends from various denominations. After an enjoyable tea, kindly provided by the ladies, an excellent Concert organised by Mrs. J. K. Murphy, was given by Belfast artistes, namely: Miss Eileen Irvine, Miss Mary King, Mrs. Elliott, Miss May Adamson and Misses R. Martin, R. M'Cracken, George Hatch and Tom. Taggart. Rev. J. G. Davies proposed and the Right Hon. Lord Justice Andrews seconded a hearty vote of thanks to the ladies who provided the tea, to the artistes for their splendid concert and to Mrs. Dr. Murphy for arranging the programme.

First Presbyterian Church, Belfast.—The 290th Annual Report has been issued. The book in itself is a piece of good workmanship, and the organisation is planned for efficiently dealing with such a large congregation and its subsidiary activities. The Committee place on record their high appreciation of the assiduous and zealous work of the Rev. and Mrs. R. Nicol Cross. The Sunday School report is a very cheerful one, and that again has its own activities. The Women's League is doing great work. The report concludes with beautiful words: "we render thanks to God whom we serve, for so much Christian labour given for the highest ends of life through the fellowship of our church." We cannot measure what lies behind these words, the influence extends far beyond the limits noted in the report. The balance stands at £2,082 19s. 6d. That means a great deal of work and responsibility. [Ed.]

All Souls', Belfast.—The Calendar for May and June, has its programme well mapped out. The Badminton and Tennis Club had its Annual Meeting on April 20th, and it has evidently had a successful year. The Sunday School Excursion has been fixed for Saturday, June 27th. The Choir and the Organist have been doing a work appreciated by minister and congregation. "We are fortunate to be ministered to, by such a loyal group of voluntary singers." [Ed].

Antrim.—On Saturday night, May 16th, the Meeting House narrowly escaped being burned down. The fire was discovered just in time and was quickly got under, but not before sufficient damage had been done to necessitate services being suspended for at least a couple of Sundays.

I am in love with life—
And as the mountain lake
Which receives many streams
And sends forth great rivers,
But holds its unknown depths,
So is my love,
Calm and clear as the mountain
in the morning
Is my thought born of love.

K.